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WHO BIDS US?

Who bids us sing? What need has the world for song?
What need of the spring when autumn is harsh and strong?
The winter comes, the winter drear,
The year is dead, the marvelous fruitful year;
Who bids us sing? What need has the world for song?

What need? Under the earth, the blossoms hide
Through all the cold of the winter tide;
Who shall waken them, who shall call
When the first sweet days of the springtime fall?
Who else? Under the earth, the blossoms hide.

—Rhys Carpenter.

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THE ENEMY WITHIN THE GATES.

How will the different nations face the internal perils after the war? A British writer has this to say as to his own nation: "After the war, the ever-present deep-seated poverty will reassert its presence, and in the hearts of many people the question will arise as to whether the community which couragously and whole-heartedly fought the enemy without the gates will turn with equal determination when the time comes to fight the enemy within the gates. The experiences of the war time, the willingness to embark on great projects in face of a national crisis, will not be forgotten, but will inspire in social reformers the hope that the country may also face the internal national peril in a similar spirit." The writer of the foregoing discerns a prospect of an era of social growth and regeneration in his own land following the war. Lloyd George is quoted as saying: "A great flood of luxury and of sloth which had submerged the land is receding and a new Britain is appearing."

The British realize that, more after the war than before, efficiency in production will be necessary, and that this must be brought about without injury to the workers and with an equitable distribution of profits. Accordingly writers on industrial and economic questions are telling the people that the Government will be more closely concerned with industry and commerce than heretofore. Its view will be wider than that of the individual employer.

Discussing "Scientific Management," to which he thinks the nation will be driven, one of the authors of a new book on Democracy says: "It is obvious that in the hands of employers ignorant of the principles underlying it, and seeing merely a new and highly profitable method of exploitation, it will be open to serious abuse, as experience has already shown in America." And the declaration is that those things must be done which will raise the standard of comfort and widen the worker's interest. In other words: "The community must continue its state of mobilization in order to meet the enemy within the gates."

It is noteworthy that this book on "War and Democracy," from which we are quoting—the product of four pens, those of R. W. Seton-Watson, J. Dover Wilson, Alfred E. Zimmern, and Arthur Greenwood,—has a chapter on "Kultur"—German Culture.

It is "Kultur," in its broad meaning, which has, since its marvelous outworkings began to be manifest in the war, startled the British people into thinking that it may have considerable worth in it. "Kultur" is defined as "not only the product of the intellect or imagination, but the product of the disciplined intellect and the disciplined imagination." It has in it "an element of order, of organization of civilization." "It implies the disciplined education which alone, in the German view, makes the difference between the savage and the civilized man."

It is amusing to find these British writers declaring that "Kultur" does not look to character, and that the Germans think of civilization in terms of intellect only, while the British think of it in terms of character.

But this aside, the findings are: "Since the days of Sparta and Rome there has been no such wonderful governmental disciplinary machine. It is not surprising that 'German organization' and 'German methods' should have stimulated interest and emulation throughout the civilized world. Discipline seems to many to be just the one quality of which our drifting world is in need."

But our English friends seem to want and not to want the German system. They say that it is faulty in that it confuses external discipline with self-control. Our own thought is that when our British friends thoroughly understand it they will see that the system takes more and better account of the laws of life than anything yet devised. The great trouble with all of us Anglo-Saxons is that we desire to be each a law unto himself—and a little freer than the eternal laws of God and of the universe will allow us to be.

When we sense the spirit of democracy and allow it to be the dominating and working force in our lives and fight against humanity's real evils as men fight on the battlefield, **as one man, as a unit,** we shall alter conditions here on the earth marvellously. Up to the present time democracy has in the main furnished a field for cleverness and ability to exercise themselves for the self-aggrandizement of their possessors rather than for the general well-being. With only now and then an exception men have cared more for pushing their solitary way to the heights than for yoking themselves to the common load. "Thus have we the pitiful story of the separation of the strong from the weak," says Brierly, writing on "The Ideal in Democracy," "of the growing splendor on one side and the growing misery on the other; of the powerful using the weak as stepping-stones upwards, their weight meanwhile pressing the recumbent figures underneath further into the mud."

The same writer continues: "As the moral evolution goes on we shall more and more clearly see that the elevation of one class at the expense of others is a barbarism, an intolerable condition, that we have no right to happiness apart from the happiness of others, that the true mental frame is to be, as Pope's lines have it—

> Never elated while one man's oppressed,
> Never dejected while another's blest.

"Democracy conceives a state in which the happiness of each individual will be increased a thousandfold by the conscious participation of each in the happiness of all. It conceives society as an organism in which one part cannot call itself healthy while another part is diseased."

Now we that are strong ought to bear the infirmities of the weak—and not to please ourselves, wrote Paul. Let each one please his neighbor for that which is good, unto edifying.

This fits itself exactly to the words of Christ, **Thy neighbor as thyself."** Is it revolutionary? Well, the message which Christ brought has always been revolutionary. Long ago men were brought before the Sanhedrin charged with proclaiming a doctrine which was turning the world upside down. When the world gets right side up it will then be on a foundation that cannot be moved.

OUR CIVILIZATION HAS BEEN BASED ON SELFISHNESS.

That our civilization has been based on selfishness will not admit of intelligent contradiction. Of course there are many persons who do not as yet realize or admit it; but the fact is gaining ever-increasing recognition. The war in Europe has served to give the fact heavy emphasis, and out of it will come a spirit which will work remarkable reformations.

Bishop Gore of England, who is mentioned in a new book on 'The War and Democracy" as "one of the greatest of living democrats," wrote a few months ago: "What we are suffering from something far more widespread than the German Empire. Is it not the case that what we are in face of is nothing less than the breakdown in a certain idea and hope of civilization, which was associated with the liberal and industrial movement of the last century? There was to be an inevitable and glorious progress of humanity, of which science, commerce and education were to be instruments, and which was to be crowned with universal peace. Older prophets like Thomas Carlyle expressed their contempt for the shallowness of this prevailing ideal, and during this century we have been becoming more and more doubtful of its value. But we are now witnessing its downfall. Science, commerce and education have done and can do much for us. But they cannot expel the human spirit from human nature. What is that? At bottom, love of self, self-interest, selfishness, individual and corporate. As a theory the philosophy of selfishness has often been exposed. But to an extent that is difficult to exaggerate, it has been the motive, acknowledged and relied upon without shame or apology, in commerce, in politics, and in practical life. Our civilization has been based on selfishness, our commerce on competition and the unrestrained love of wealth, our education on the motive of self-advancement. And science and knowledge, made the instrument of selfishness and competition, have armed man against man, class against class, and nation against nation, with tenfold the power of destruction which belonged to a less educated and highly organized age."

CALLS FOR THE RECONSTRUCTION OF SOCIETY AND INDUSTRY.

In the preceding article we quoted an eminent British clergyman as saying that our civilization has been based on selfishness, our commerce on competition, and the unrestrained love of wealth, and our education on the motive of self-advancement. It is a serious charge. He whom we have quoted is a preacher and some persons will discount his declaration accordingly, will call him impractical, a dreamer. But many others are saying substantially the same—many business men, and even great capitalists.

In april of this year Mr. George W. Perkins, the New York financier, said to a representative of the Christian Science Monitor:

"I am not at all sure that our educational system is of the proper kind. Not that I am unwilling to have people learn to think, far from it, but I would have them learn to think just a little differently. Today our education is of the selfish kind; and the men and women educated under our system place self first; they are concerned with how they may reap personal benefit. Our efforts should all be directed toward changing this; to shifting it to the system of education that would make us consider the interests of us all first. It must be obvious that we cannot live our lives solely as individuals without reference to others. My interests and the man's next door to me, or in the next block, or even city, have inter-communications that are allied. I can't do as I will without reference to my neighbor. He must not do as he will to the exclusion of my rights. Capital must not do as it will without consideration of the human problems with which it comes in contact, and labor must not act from its single view point and with consideration for its own rights solely.

"This world is a family affair, and we have to do a lot of giving here and taking there to effect the easeful adjustment."

Mr. Perkins, having been asked if in his judgment the labor and capital problem could be solved by any existent method, replied: "I think not. We will have to reach an entirely new adjustment."

"There are so many factors to be taken into consideration. I suppose we may regard the employer as an individual with certain ideas or plans he wishes to carry into effect, and for the effectuating of which he desires assistance. That is the simple method of putting it; the results are not so simple. The question of just how much remuneration shall be paid for the assistance rendered next requires consideration. The employer has usually been concerned with getting as much labor for as small price as possible, while the converse has been generally true of the employee.

"Recently I addressed a meeting at which I was queried by a labor leader who has been somewhat in the public eye of late. His questions and his later talk when we met indicated clearly that while he knew a great deal about the labor situation, and something about the capital situation, he knew nothing whatever about the economic situation involved. He told me that it was the intention of the laboring men to make the capitalist go to work. I asked him if he proposed to make the labor leader also go to work. Later when he explained that the laboring men wanted leisure; that they wanted a living wage for six or seven hours' work each day, I inquired if he could find an industrial leader who would confine himself to such hours and I offered him my assistance if he could put me to work on an interesting industrial problem and make me work no more than six or seven hours."

Mr. Perkins remarked in the course of his interview: "Whether the country at large recognizes it or not, we are upon the verge of a new adjustment of the relationships between labor and capital. It is my belief that this adjustment will take some form of co-operation, co-partnership, or profit-sharing, and that it will not be long before we shall see an end of the difficulties that now beset the operations of the employer and the employee."

Broadly speaking, Mr. Perkins outlined what in his opinion should be the course to be taken: "The organization of brain workers and hand workers should be paid their regular compensation for earning the interest on the bonded debt and dividends on preferred stock. If, by successful management and operation they earn more than this, it would, under modern arrangements, go to what are known as common stockholders, and at this point the organization of brain and hand workers would share with the common stockholders, and share on a definitely stated basis, varying according to conditions in different lines of business. The man who gives his loyalty and service should have the same stake in the business as the man who puts in his money."

Mr. Perkins expressed the conviction that readjustment was coming faster than people in general observed, and that whatever plan should be worked out it would be on the principle that individual welfare must yield to humanity's welfare—something to be recognized by both the employer and the employed.

The London correspondent of The Congregationalist tells in the last number of that paper of movements started in England to make Christianity a more effectual factor in all departments of life. Harold Begbie is quoted as having expressed the conviction that out of the war and its lessons there will be evolved a new Church pledged to "try religion in the affairs of men," and that this new church will admit none who are not ready to live by the Golden Rule of religion.

And it is the simple catholic gospel of the Brotherhood Movement, we are told in the same article, and this only, that is laying hold of France.

One wonders where the reconstruction movement will end.

Mr. Perkins talks of profits for capital and profits for labor—property income and service income. But there are other ideas that are being ably and persistently propagated. Tuesday of this week Scott Nearing, who was dismissed from the faculty of the University of Pennsylvania because of his iconoclastic teaching, had an article in the San Francisco Examiner.

Professor Nearing declares that "the present industrial system has grown to be as hurtful to society as was the feudal system." And he calls on the people "to follow the example of their forefathers and apply the simplest, most elementary principles of democracy to the control of industry," saying in that connection: "The power of capital today is the power of one class to live off the other without rendering any service—to live in idleness and luxury and ease in the face of starvation for others."

We do not get Professor Nearing's position plainly in the Examiner article. But we do get it in his book on "Income," which was published last March. He would overthrow the system which makes property income the first charge on industry. He writes:

"Through the evolution of the industrial system, property income has become a first charge on industry. Instead of being the residual claimant, instead of taking what is left after other charges are paid, property rights have fastened themselves upon industry to such an extent that the owner of capital, like the owner of land, can demand and obtain a royalty (interest charge) which must be paid before any other claimant to income is satisfied.

"Thus landowners, the owners of bonds and mortgages, and in late years the owners of stocks as well, have saddled their property ownership claims on society. They are possessed of the vitals of present-day economic life. Armed with title deeds to natural resources and to machinery alike, they are in a position to dictate terms to the remainder of mankind. Before a tree can be cut or a ton of coal mined; before a wheel can turn or a locomotive speed along the steel pathway; before a wage-earner can raise a hand to labor for himself and his family, the property owners must be assured that they will receive a specified and assured rate of return on their holdings. Society, for the use of the earth which was here before our forefathers came, and for the use of the machinery of production which the people of America have spent three centuries in building, must pay a royalty, or tax, to the owners of land and of machinery. The method by which the owners came into possession is scarcely brought into question. As owners they are entitled to the first fruits."

It is thus, says Professor Nearing, that the producers of wealth are saddled with an enormous property income charge which increases with each passing year, and he asks: "Shall the economic world decide that only those who expend effort shall share in the wealth which is the result of that effort? Shall the economic world decide that each person expending effort is entitled to all the value for which his effort is responsible—no more and no less? Shall the economic world set its stamp of approval on effort and its stamp of disapproval on parasitism, by turning the income from activity into the hands of workers and denying income to all others?'

Professor Nearing is revolutionary, but he presents ideas which cannot be denied a hearing, and which no one who has the spirit of brotherhood will wish to deny a hearing.

Yes, society is moving! It is being reconstructed! How far should it move? That is the question to which the people of every nation on earth must set themselves to consider.

DO WE TAKE JESUS SERIOUSLY?

Sidney Strong, Pastor Queen Anne Congregational Church, Seattle.

"All the multitude of the disciples started joyfully to praise God with a loud voice for all they had seen, saying, Blessed be the King who comes in the Lord's name! Peace in heaven, and glory in the high places!" Luke 19: 37, 38.

The multitude that shouted, "Hurrah," "Hosanna," "Banzai," "Vive le Roi" on Sunday—this same multitude on Friday either kept silent or shouted, "Crucify Him!" This sudden change on the part of the people was not because they were fickle, rather because they were not serious. Their loyalty was surface-deep. When the sun rose they got scorched, and withered away because they had no root.

I am constrained to ask whether we take Jesus seriously! We have enjoyed his wonderful words spoken on the well-curb and by the seashore; we have approved of his denunciation of hypocrisy; we have spoken of his delicate appreciation of nature; we have taught our children to lisp his name and to learn the prayer which he taught his disciples; we have applauded his tender thought of the poor, the sick and the outcast; we have linked our hope of immortality with his resurrection; we have shouted, "Hosanna," or "Hurrah" or "Vive le Roi"; but have we taken him seriously When this horrible scorching, withering Moloch of War has risen, have we had root to stand loyal to the Prince of Peace?

We have called him a "Good Man"; some, the "Best Man"; are we serious? We have called him "Teacher" and "Master"; are we serious or are we willing to crucify his teachings when opposition rises? We have called him "Prophet'—a Moses, an Elijah, a Buddha; are we serious? A prophet is a man who is God's spokesman—are his words rooted in our hearts? We have called him "Saviour"; has that meant anything to our individual lives? We have called him "King," even "King of kings"; has our loyalty ever cost us any sacrifice, and which one of our kings bears any semblance to him? We have called him the "Bishop of our souls," our "Great Minister"; how many bishops and ministers know what it is to serve rather than to be served?

We have called him the "Normal Man," like whom God wants every man to be: who takes it seriously enough to press his own life into the pattern of Jesus? We have called him the "First Socialist"; what socialists, that claim Jesus for their side, shape their lives after the Sermon on the Mount? We have called him the "Workman of Nazareth"; what labor organization and what employers' associations square their industry by the Golden Rule?

We who are more pious and orthodox have called him

the "Son of God" and have declared that men must acclaim his triune deity or suffer dire calamity; but we pay not the slightest attention to a simple request of our Deity, that we should love our enemies. Are we serious? There is no escaping this question. Are we shouting "Hosannas" on Sunday and passively or actively taking part in his crucifixion on Friday?

Do we take Jesus seriously? I ask it of the Presbyterians as well as the Christian Scientists. Both have failed. The Presbyterians may say "Lord, Lord," and may say it three times to intimate their belief in the Trinity. I ask if they are doing the will of their God? The Scientists talk about Spirit and Unity and Love. I ask if they are doing anything to cure the world at the present time of war, when Spirit is being blasphemed by rulers, unity shivered in pieces, and mad hate is raging where Love belongs?

Do we take Jesus seriously? It is the same with all: Greek Catholic, Roman Catholic, Protestantism—that hydra-headed monster-breaking Adventism, pre-millennialism, higher criticism, verbal inspiration, apostolic succession, independency, close communion, faith healing, Russellism, Sundayism, episcopacy, high and low churchism—all issuing from the same great throat—as though Christ were not One. All have failed. I ask all of us, whatsoever our name, whether we call Jesus the Triune God, or Lord or Master or Prophet, or the Carpenter of Nazareth—do we take him seriously? If we are in the crowd on Sunday shouting "Hosanna," what are we doing in the crowd on Friday, when the soldiers are tramping and the hammers that make the cross are heard? Do we take him seriously? Or are Herod, king, Pilate, governor, Annas, high-priest, and the mob of merchants and scribes and lawyers and farmers and fishermen too much for us? And are we swept off our feet, and find ourselves swearing and denying and betraying and carried by the crowd shouting, crucify him? Are we rooted and grounded in our faith in Him?

Jesus said, Be not anxious about material things such as food and clothing. Put first the realm of God and the goodness of God and these things will follow. The Scientists claim to have made a specialty of this principle. Have they? What is their great emphasis on physical comfort and well-being and their materialistic church system as seen in stereotyped unprophetic services and publicity-bureau and lectures but a well-oiled, nicely-adjusted machine that grows out of over-anxiety for the material? The Congregationalists and the Catholics do not even pretend to dismiss anxiety, except here and there in their missionaries and monks. Are they taking Jesus seriously?

Jesus said, Love your enemies. Neither was this a side-remark. It comes as a climax in the great address he is reported as making. It is the Mount Rainier of Mountain-Talk. He gives the reason why men—not men after they die but men whose two feet walk the earth—should love their enemies. Notice the reasoning. This is what God does. Those who love their enemies thus show themselevs children of God. They show, too, that they are not just as the riff-raff and as pagans.

I ask who is taking Jesus seriously in these days in this one matter! Stop talking about adventism and prophecy and millennialism and baptism and the atonement, for just a moment, and ask, if we are loving our enemies? In the great war, has there been reported yet the capture of any flag with the words, "Love your enemies?" Did the war boards write that in as one of the rules to be strictly observed by the soldiers? Was the English Captain who gave the order to turn the rapid-firing guns on to a company of German soldiers who were singing Luther's "Ein feste burg"—"A mighty fortress is our God"—loving their enemies? A third of the people of the earth—especially those who live in Christendom — are bending every energy, making every appeal of art, of science, of literature, of education, of religion, to destroy each other. It is all one horrid denial of the simple command of Jesus that men should love their enemies.

Are the pulpits of Christendom thundering this order of Jesus? No, they are reserving it for days of peace, and just now preachers are scurrying around for texts from Mount Sinai and Daniel and calling upon the Lord of Hosts.

Jesus told men that if they wanted to get hold of real life they must go and do what the Samaritan did to the man who was beaten by robbers. And what did the Samaritan do? Instead of taking advantage of the situation and running off with what the robbers had left, he neglected his own business to help put the unfortunate man on his feet. Thank God for that burst of the good Samaritan spirit that has sent ship loads of food to the unhappy Belgians—but how can we describe the spirit of those American citizens, and they are legion, who are as eager as hawks to take advantage of the situation in Europe, to run off with the trade and commerce of Germany and England and make the United States the commercial center of the earth! What is that—this greed for wealth won through the adversities of others—but robbery? And it is being done by men who in some form or other acknowledge the authority of Jesus Christ. Have they never heard of the Golden Rule?

Do we take Jesus seriously? Leave aside what we may believe as to his person and mission, do we obey the simplest rules of life that he enjoins? He said, Love your neighbor as yourself. He said, Love foreigners. He said, The greatest man is one who is the greatest servant. He said that one should not fear having the body killed, but having the soul destroyed. He said, Forgive seventy times seven times. He said, that laying up great earthly possessions was one horrid mistake. He said, that peace makers were sons of God—how many are taking him seriously?

I found one man recently who I think is. It was in Bellingham. I found him at the lumber-yard. He said to me, I would choose to be shot before I should march out to shoot others. If I shot others I should lose the life—my soul—inside. If I were shot, I should only lose my body, which is not my real life.

And there are hundreds, thousands, doubtless, who have daily regulated their lives by his truth and to whom he is their Lord! Exceedingly surprising, however, it is that people who have been reared in Christian homes, trained in Christian churches, confessed his faith for a generation, when brought face to face with some of the plainest sayings of their Lord, look perplexed and doubtful and generally turn away unwilling to make the application. This leads Ernest Crosby to say that the position apparently taken by most Christians is that "Jesus made it a rule to say what he did not mean." The time has come when this question, forced upon us by the war, must be asked—as asked by an Englishman: "Is it not the work and duty of the Church to make us acquainted with Christ? If our choice is to be Christ, then you have got to talk to us about Christ. We moderns have forgotten him. Revive our memories. And give him and his teachings without compromise."

If this is done—and done it should be if Churches of Christ are to continue—effort should be made to begin with primary lessons. Put the theological and philosophical problems up on the shelf, brush aside the divisive questions that have produced sects; adhere strictly to the business of learning and doing ten or twelve of the simplest commands of Christ. Take, for example, the Sermon on the Mount. Begin with some of the primary teachings that one should be poor in spirit, and hungry for righteousness and merciful and entirely free from anger. Begin with the generally accepted Golden Rule, Whatsoever you would like men to do to you do just the same to them."

If there is discernible any note of despair or pessimism in all this, the contrary is the truth. During the week at Bellingham—where I was dropped by the State Committee to go and preach for five nights—I had plenty of time for meditation. The greatness of Jesus never loomed so conspicuously, as I tried to interpret the Sermon on the Mount to the congregation. I find hope nowhere else: I find all hope in him. I am anxious that men should take him more seriously; that they should shake off all pretense and hypocrisy, and begin to build their houses on the rock. The great war, of course, is the horrid fact that is lashing men's consciences. Men are saying, what is the use of teaching our children not to lie while our governments are establishing bureaus of deceit? What is the use of treating measles, if the ship is going down, our feet are in the water and we are within an inch of drowning?

We are certainly being driven back to fundamentals. It is being seen how short-sighted and short-armed are our philosophers and preachers, like Bergson and Eucken and Campbell and Sabbatier. As these men—our editors and statesmen—fade, Jesus shines with greater glory. Men who have reflected his glory—Tolstoi and Garrison and William Penn—assume greater proportions.

My ambition is to hold a principle of life that will be true ten thousand years from now, when Berlin and London and Paris will be as Capernaum and Ninevah. This is what Jesus means when he speaks of eternal life. The acts of the Good Samaritan and the poor widow will be beautiful ten thousand years from today. So, those who build on the foundations of Jesus, build on a rock. The storms of the years do not subdue.

I call upon you, singly and in families, to build upon the truth that Jesus spoke revealed and personified. Very clearly our generation is permitted to see that the great life choice, for individuals and nations, lies between Christ and Ceasar, Christ and Napoleon, Christ and Bernhardi.

These stand for the material world, seen, touched and tasted, but which perishes, whose motive and law are selfishness; while Jesus stands for the inner spiritual kingdom of life and reality, whose motive and law are love.

CHRISTIAN WORK AT THE FRONT.

We condense for the readers of The Pacific an article written for The London Christian by an English clergyman who went for a short time to the scene of war in France:

"I am writing in a retired place, within the war-zone in France, whither I have come for a few days by special permission, to see something of the work done by the various chaplains, and also to render a little personal service as occasion may offer. A little over a year ago I passed through this same region with a company of friends, bound for Switzerland. Then, France had the aspect under which I have known it for the greater part of thirty years. To-day all is changed—changed in more ways than one, and much of the change is for the better.

The war has wrought an immense difference in the temper of the French people. The phrase, so often employed, is very largely true: France has recovered her soul. Whether she has found God or not, is another matter; time alone will reveal that to us. But it is undoubtedly true that the spirit of carnal frivolity has, for the time at least, disappeared. France is sober, in more ways than one. The casinos, which in former days, in the two cities near to where I am writing, did a roaring and often hellish trade, are now converted into hospitals. The kinematograph in this region has ceased to exist. There are no longer any theatrical performances. The people would not tolerate frivolous amusements. Drunken men are no longer seen in the streets; the sale of spirits is forbidden. All cafes close at nightfall. The churches are crowded with people whenever a service is announced, and during the day-time scores and hundreds of people drop into the churches for a few moments of prayer, and then pass out again to their affairs.

Of course there is a good deal of superstition mixed with the religion of the people, and it is painful to see the place which is given to the mother of our Lord. Two days hence is the feast of the "Assumption," and already great preparations are being made for its celebration. Images of the Virgin, bones of "Saints," and relics of various kinds, are being prepared for the procession. This aspect of things jars, but it is a question whether this is the time to speak to Roman Catholics about this idolatry. It might be most inopportune, and do more harm than good. Yet many long to present to these people an Evangelical faith freed from degrading superstition. Meanwhile, the thing to thank God for, is that the era of materialism and atheism has passed. There is no longer any jibing at the faith of Christ. When the war is over, there will be an immense opportunity for doing great Evangelical work in France.

I have been to the greatest base hospital within easy distance of the fighting line. I shall never forget the sight of the arrival of a Red Cross train laden with wounded from the front. It was the day after the victory at Hooge. A splendid victory, but at what a cost was it gained! Men came in shattered and smashed, and—most marvellous thing of all—uncomplaining. I saw them carried to the wards to be treated. It was a pathetic sight; the first time I had ever seen it, and for the moment it was unnerving. Amongst the wounded was a fine Christian lad—the son of one of our elders at Regent's Park. I am filled with admiration for the noble band of doctors and nurses and orderlies who give their whole time to the work of alleviating this human suffering. But oh, the horror of it! It is not until one witnesses such scenes as these, that the deviltry of war becomes apparent.

There is a wonderful deal of quiet Christian work going on amongst our men. There are now about 600 chaplains at the Front in France alone. Beside these there are a large number of Y. M. C. A. workers and others who are doing inestimable good. The Y. M. C. A. has been severely criticised at home for certain of its methods. I am bound to say that here its work is admirable. It must provide for the men in all aspects of their varied life. The rules which might be observed in church work at home, do not and cannot apply here. The conditions are so wholly different, and nobody can understand them who has not actually seen them. The spiritual side of the work is by no means (as some think) made subsidiary to social work; the latter is rather part of the former. I have been to five or six Y. M. C. A. centres out here, and I am filled with admiration to see the work they are accomplishing.

One of the workers is a Congregational minister in Scotland. He came out for three months, but he is so impressed with the great need of the work here, that he has resigned his charge, and is remaining in camp until the end of the war. He told me some remarkable stories of the working of the grace of God in the souls of the men. I have met several of the chaplains of the Church of England and of the United Board. The unity amongst these brethren is most striking. Denominational differences are sunk—they have to be—and many happy interchanges take place. Services are often shared, funeral services amongst the number. The after-effect of this in England must be considerable.

Some of the stories told me by the chaplains are wonderful.One and all of them agree that the men are deeply serious. They know that life is no pleasantry. The men who breakfast together may be all dead or wounded by nightfall. The way to the heart of the men, and officers also, has never been so direct and easy as it is to-day. Again and again they ask the chaplain to speak to them or start them singing. There have been many—very many—remarkable cases of conversion. One officer was talking with Chaplain ——, when an enemy shell burst close by them. "We had better get out of this—it is none too wholesome," the officer said. The two men moved away. In a moment or two a huge shell burst upon the very spot where they had been standing. That event brought the officer to Christ.

But now a vital matter emerges. I had a long chat with Major the Rev. E. J. Kennedy, Vicar of Boscombe. He is greatly impressed with the gravity of the religious situation, so far as the convalescents are concerned. The case stands thus—there can be no doubt that the Church of Christ has lost her hold upon the manhood of England for at least two or three decades. The reasons for this need not here be entered upon; the fact is patent enough. Now the flower of British manhood is in Flanders serving at the front; the very best men of our land have sacrificed all to serve their country. They came out as patriots, not as Christians. But for the first time, many of them were face to face with the reality of religion; they were face to face with Christ. They are no longer indifferent. And there is no scoffing. There are no atheists, no agnostics, at the front to-day. The men would not tolerate rationalistic ribaldry. They are on the brink of eternity, and they know it. When they are wounded, they are amenable to holy influences, and these they get out of here. But then they are sent to England for convalescence, and what happens? Nine times out of ten, that soul experience they have had out here is not fostered at home. Everybody conspires to give the lads a "good time"; they have joy-rides, cigarettes, entertainments, and the like; but practically no provision is made for them spiritually.

The truth is that the people "at home" do not understand what has happened, and they have no message to these men. As Major Kennedy says:—It is now the one chance of the Christian in England to carry forward the work of grace begun in the souls of the men out here. The one chance! We ought to face this seriously and swiftly, so that the good impressions do not die away.

So strongly does Major Kennedy feel about this matter, that he has determined, when his year is up in September, and he returns home, to devote some time to lecturing on his experiences in the war, with this particular thing in view. It would be a good thing if he could speak in great centres upon this topic.

My visit here has done my own soul a world of good. It has brought it into touch with a new kind of reality, and it has deepened the conviction that out of this horrible war the greatest good may come, if we are wise, and know the time of our visitation.

OPINIONS FROM JAPAN ON THE RELATIONS OF JAPAN AND CHINA.

We compile from letters received from Japan the following significant expressions on the relation of Japan and China. A Japanese writes:

"Japanese opinion on relations with China seems to be very mixed, though there is a fair amount of unanimity in being dissatisfied. It is encouraging to see that some papers feel that the disdainful and arrogant attitude that has been taken towards China is to be deprecated; though here it may be that the chief desire of the writers is to criticize the Government. To my regret I am forced to believe that the general desire is to get still more out of China, but some wish more conciliatory methods used. So far as I have foreign opinion, it is adverse to Japan even expressed by those who usually stand up for everything that Japan does. It seems to me that Japan has been encouraged to go forward by the way that many of its foreign friends have approved or failed to disapprove of other things it has done. If ever a treaty was torn up as a "scrap of paper" it was the Japan-Korean treaty of 1904, with its Art. III "The Imperial Government of Japan definitely guarantee the independence and territorial integrity of the Korean Empire." It took only a year and a half to tear that up. If ever neutral rights were invaded, it was done by Japan in connection with its operations against Tsingtan. Such things met little condemnation but sometimes were commended by the Western press, and thus Japan has been encouraged to go on. Now the papers love to quote the "Outlook," where Dr. Mabie, able by his short visit to Japan to pose as an authority, seems to have become the spokesman for Count Okuma. This week's papers quote a letter of his to Count Okuma showing how he is trying to help Japan's cause.

"The Seiyukwai is watching sharply for weak points in the government's armor. The wide spread dissatisfaction with Kato's management of the China affair, and the suspicions that Oura is involved in bribery cases, give good opportunities for attacks. The recent arrests of members of parliament accused of accepting bribes for their votes in favor of the two divisions will work against the government.

"The age of financial scandals seems to be at its height. Tenrikyo is now suffering from one which seems likely to take its place with those of the two Hongwani. The old moral standards have been swept away and new ones have not yet been firmly established. It is discouraging to see that the strongest religious bodies present the most marked examples of financial irregularities. Will it help to turn men's thoughts towards Christianity with the thought that some more powerful religious influence is needed, or will it make men think that even religion is unable to keep men from evil-doing? The churches seem hopeful that men, feeling the need of something not yet possessed, will look to Christianity for help."

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"The Association Concordia is working very actively. It has published a circular calling attention of educators to the necessity of religious influence in building up of human character, and the problem is being discussed everywhere. Parallel with this, the Committee for Revision of the Edu-

cational System appointed by Momibusho (Dept. of Education) has nearly arrived at a conclusion and pressing the authorities of Mombusho. The reform plan, speaking in general, is after the college system of the Anglo-Saxon countries. In this proposal members of our Association, numbering nearly a half of the Committee, have worked together and are fighting the pro-German opposition to the plan."

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The following is from an American missionary who returned recently to Japan:

"What surprises me on my return is that there are more pro-Germans in Japan than I had expected. Their view amounts to the dictum that might is right, and I am fighting them fiercely. The fight will be hard but I am confident in the result. In a meeting of the Concordia held on the 15th all those who expressed themselves, including Shibusawa, Soyeda, Sakatani etc., emphasized international justice. I have seen Count Okuma and made, I might say, a remonstrance against his policy toward China. Okuma made explanations in various ways, but I presume he recognized his failure in certain points. Baron Kato is very unpopular on every side, including his own subordinates in the Foreign Office. I believe his days are counted, and his failure will have given good lessons to his successors and to the nation."

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"Several reporters came to my steamer on my arrival and my interview published in seven papers gave some corrective information as to America's attitude toward the European war as well as to the Chinese question. Some of my friends confessed their ignorance about America's real attitude, because they had supposed America's opposition against the Chinese question had been motivated simply by self-interests. The Tokyo Asahi published an editorial pointing out the necessity of more exchanges of men and opinions between the two countries, in connection with the work of the Harvard Professorship. There are, of course, gloomy aspects in the affairs of the day, but the eyes of the people can and will be opened more to the world and to America's moral insistence."

DEMOCRACY AND THE LIQUOR TRAFFIC.

An Exposition Commissioner Speaks Plainly.

Mr. Arthur Arlett, a member of Plymouth Church, Oakland, and one of the State Commissioners at the Panama-Pacific International Exposition, was very outspoken at a recent meeting when on behalf of the Exposition he presented the order of Good Templars a commorative medal.

The San Francisco Chronicle mentioned it as "a pronouncement on liquor and polticis," and quoted him as follows:

"Unless democracy throttles the liquor traffic, the liquor traffic will throttle democracy. As a poltician I say to you that the man who stands with the liquor interests and makes their fight is doomed to political extinction, while he who stands with those who are fighting the liquor traffic has an assured future, whether in politics or otherwise, I little care.

"If we are not now in the majority, though I believe we are if the question should come to a test, and though I believe that a Congress that refuses to give the people a chance to express themselves nationallly on the subject will be wiped out, nevertheless we are on the growing side. Our principles are going to win in State and Nation."

In this connection we desire to show how different forces are closing in upon the saloon, using principally an article by Dr. Paul Moore Strayer.

The movement against alcoholism has enlisted new and potent forces and fashioned new weapons of attack. In Europe, where it is still young, it has already become formidable, and the liquor problem is the next on the calendar for solution by the American people. The forces lining up against the drink evil are the most intelligent and resistless forces of modern life. Side by side with altruistic forces work the interests of enlightened selfishness.

Religious forces are of course solidly massed against intemperance. On moral grounds no one attempts to defend the drink habit. Medical science is as solidly arrayed against alcoholism. Physicians were once divided over the use of alcoholic beverages, but now few endorse the practice save in limited quantities. The same change of view has taken place with regard to its value as medicine. In the last twenty-five years the medical use of alcohol has decreased more than seventy-five per cent, and as an internal remedy it is almost obsolete.

Insurance companies are as much afraid of alcoholism as of disease. They will not insure a heavy drinker, and they charge forty per cent higher rates to all who handle and sell liquor. But insurance companies are in business to insure all and they are being forced into the fight against the saloon, as into the campaign against preventable and contagious disease and avoidable accidents, in order to decrease risk and make everybody insurable.

Welfare workers know that intemperance is their greatest foe. The causes of distress are mental deficiency, desertion, poverty and intemperance, with alcoholism in the background of the other three. All social service workers realize that they are only tinkering with symptoms until something is done to reduce alcoholism and remedy the cause.

For the same reason criminologists and penologists are lined up against the saloon. Crime rarely takes place until the higher nerve centers are paralyzed by alcohol. Not only is drink an incentive to crime, but intemperate parents fill the world with a defective and criminal progeny. Some cities are establishing hospitals and farms for the treatment of inebriates, but the treatment of alcoholism as a disease raises the question, is it a preventable or an unpreventable disease? The answer is obvious. A preventable disease is intelligently treated only by removing its source.

The "safety first" campaign has arrayed new forces against the drink evil. Back of the two million accidents and thirty-five thousand deaths from accident that occur annually in the United States are in most cases a brain befuddled by drink and muscles whose time reaction is lengthened by the use of even a small amount of alcohol. The danger of industrial accidents is aggravated by the proximity of saloons to factories and railway stations, and a national campaign, started by the convention of the American Foundrymen's Association at Chicago in 1913, is now being carried on to push back the saloon from the doorways of industrial plants.

The movement for efficiency has to reckon first of all with alcoholism. Chambers of commerce are being allied against the drink evil and the social evil in order to increase commercial efficiency. War to the finish is declared against the

saloon because of these purely industrial and economic considerations. On the ground of safety and efficiency those public service corporations which are responsible for the lives of the traveling public were the first to get into the fight, and practically all the railroads are enlisting in the anti-alcohol campaign. Then followed those concerns in which the risk of accident to expensive machinery is greatest. And now every establishment in which the employer is liable for accidents to his employes will become a closed shop to drinking men wherever employes' liability laws go into effect.

On the side of the industrial worker the absorbing question is the problem of employment, a problem which has been very acute this last winter. The opportunity for employment depends first, on the purchasing power of the consuming public, and it is obvious that the $1,800,000,000 spent each year for liquor, a personal indulgence, leaves that much less for the purchase of productive commodities. According to United States census statistics about the same amount of money was spent in 1911 for bread and clothing as for intoxicating liquors. That expenditure gave employment to eight times as many workers in the bread and clothing industries as in the liquor industry. The opportunity for employment depends, second, upon the employing power of the capital invested, and it is not so clearly understood that capital invested in the manufacture of liquor furnishes less chance for employment than the capital invested in almost any other business. The issue has been clouded by the liquor interests who have persistently told the workingmen that the progress of temperance reform means the throwing out of employment of large numbers of men. What are the facts?

The only exact basis of comparison is the employing power per unit of capital. The United States census figures show that each million dollars invested in iron and steel and their products employ 284 wage-earners; in lumber and its manufacture, 579; in leather and its finished products, 469; in printing and paper, 367; in textiles, 578; in liquors, 77. Let me use as illustration a manufacturing city of medium size, the city of Rochester. In that city in 1909, $4,824,000 were invested in the manufacture of malt liquors. That capital employed 391 wage-earners. The same capital invested in the manufacture of buttons would employ nine times as many wage-earners, in the manufacture of furniture and refrigerators six and three-quarter times as many in printing and publishing four and three-quarter times, in foundry and machine shop products five times, in boots and shoes eight and a quarter times, in men's clothing nine times. The industries of Rochester taken together employs on an average five times as many wage-earners per unit of capital invested as the liquor business. Labor is a small factor in brewing and distilling, for most of the work is done by nature. And the manufacture of alcoholic beverages ranks lowest in the employing power of capital.

But what about outside labor? Here there are no definite statistics, but any one many compare for himself the outside labor required for the manufacture of liquor and, for an example, shoes. United States statistics show that other industries require more raw material per capital invested than the liquor business, which, of course, means more outside labor. The bread and clothing industries, which about equal the liquor industry in the country, consume five and a half times as much raw material.

CHRONICLE AND COMMENT.

Current History of the European War, published monthly by the New York Times, has in the September issue articles on: The Spirit of France, England's Saving Qualities, The French Fighting as One, British Excuses for Not Enlisting, Germany Fed, Self-Sustaining Germany, English and German Ideals of God, War's Toll on Famous Families. In an article on "Britain's Courage Undaunted," Sir Edward Carson says: "As the problem unfolds from day to day and the task before us expands in its herculean form, our spirit becomes more determined and our efforts and organization quietly shape themselves to meet the emergencies that are before us." In an article on "No Militariasm in Germany," Professor Rudolf Leonhard of the University of Breslan, says: "If our foes really have made up their minds to destroy German desires of conquest under the name of militraism they cannot have any success. It is impossible to destroy a thing which does not exist."

Secretary Barton of the American Board says in a recent statement: Throughout Eastern and Western and parts of Central Turkey, nearly all of the Armenians, men, women and children, are taken from their homes and sent, under guard, to remote parts of the country inhabited by Moslems. Little preparation is made for the journey. Hardship and suffering among them are beyond description. Many executions of men have occurred in all of these places. The Greeks in Western Turkey are also great sufferers. So far as we can learn the missionaries have not been threatened, while Ambassador Morgenthau has emphatically demanded that they and their property shall be adequately protected. The missionaries who are British subjects are so restricted in their movements that they may ultimately withdraw from the country; some have already come out. While the ordinary missionary work in Turkey is considerably interferred with and in part halted, there is every assurance not only that the work in the future will go on in full force, but that in many directions it will enter upon a new and unprecedented era."

Our cosmopolitanism is ex-emplified in one of the best suburbs of Detroit—one which Detroit would like to annex but which doesn't want to be a part of a saloon-cursed city. The different nationalities are: American, Irish, English, Scotch, German, Canadian, Ruthenian, Rumanian, Hungarian, Polish, Italian, Russian, Austrian, Bulgarian, Lithuanian, Syrian, Jewish, Armenian, Turkish, Greek, Bohemian, Swedish, Croatian, Hollander, French, Arabian, Danish, Serbian, Spanish, Galician, Persian, Mexican, Norwegian, Albanian, Maltese, Sicilian, Egyptian, Cuban, Finnish, Negro, Swiss, Welsh, Indian, Hindu, Japanese, Australian, Belgian Macedonian, Chaldean, Montenegrin. Bavarian, African, and Colombian. Many of these are employed by the Ford Motor Company. A correspondent of the Herald and Presbyter writes: "The Ford Motor Company has very ambitious plans for the future, which will greatly add to Detroit's population and so incidentally to the difficulties of amalgamation and evangelization. A large tract of land has been purchased near the mouth of the River Rouge, which runs into the Detroit River. Here the Ford Compny proposes to take the iron ore just as it comes from the Upper Penninsula mines, and smelt it, and through the various stages transform it into tractors and every other kind or variety of machine for traveling, drawing and cultivating

the soil. It will be a revolution of manufacturing, and eventually make this one of the greatest iron centers of the world."

The Christian, a London publication, indulges in an editorial about Germany as the chief criminal but finally gets down toward bed rock in the following: "And what about the rest of us? While we unhesitatingly lay to the account of Germany the chief responsibility for the war as it has been provoked and waged, yet we must beware of that Pharisaism which sees all the wrong in others and nothing but virtue in itself. This first anniversary of the war is a time for very plain dealing with ourselves; for self-examination, confession, penitence, and amendment of life. France was very distinctly on the down-grade before the war. The Congo atrocities, with the Belgian monarch behind them, were notorious. And Britain had undoubtedly become luxurious, soft, Godless, and careless. Professional materialism was spreading like a cancer. The infidel propaganda was making open sport of all the religious sanctities of life. Practical materialism followed in its train. The nation seemed to care for nothing beyond pleasure. Our Sunday was fast disappearing. The desire for material gain became supreme. In a word, our own people were developing, as fast as they could, those very vices which in Germany have been organized into a world-scourge. We see now what life without Christ leads to. It is time to put our house in order. The country must be made to feel, as Mr. Phillips phrases it, that Prussianism is in our own blood. We have had a rude shock, and a more bitter awakening may yet await us. The Church must lead the way in penitence; then will she have power in calling the nation back to God." The same paper has this to say on what it calls the perplexing delay they are experiencing in regard to the answer of their prayers for victory: "In the certainty of an altogether righteous cause we pray for victory which shall make possible a true and lasting peace. Yet at the end of a whole year, and despite the sacrifice of thousands of precious lives, the battle-line is drawn substantially as it was at the first. Why does God not put forth His power through our Forces, and by scattering the nations that delight in war bring this unspeakable strife to an end? Why have we had no answer back from Heaven that our cry is heard? Why does He delay His coming, when by one word He could end the whole conflict? And the answer comes that surely this delay is both our discipline and our trial. As a Nation we are yet far from being morally ready for victory, for there are few, if any, signs in our common life that we have learned and taken to heart the lessons of this chastisement. Were an overwhelming victory to be granted to us immediately, it is more than likely that it would only minister to the worst forms of our national sins. We cannot but believe that, in consonance with this His way, God is keeping us waiting for the answer to our prayer, in order to bring us to true repentence and genuine humiliation. But in the last analysis it is not He Who delays the answer to our prayer for victory. It is we who delay Him."

Expecting Him, my door was open wide:
Then I looked round
If any lack of service might be found,
And saw Him at my side:
How entered, by what secret stair,
I know not, knowing only He was there.

—T. E. Brown.

ANNUAL MEETING OF THE NORTHERN CALIFORNIA CONGREGATIONAL CONFERENCE.

The annual meeting of the Northern California Congregational Conference was held in the First Congregational Church of San Francisco on Thursday, August the 26th.

The meeting was called to order at 1:30 by the Rev. Dr. Van Horn, the assistant moderator. After the opening devotional service the officers for the ensuing year were chosen: Moderator, Rev. F. J. Van Horn; assistant moderator, Rev. E. C. Oakley; scribe, Rev. G. W. Hinman; assistant scribe, Rev. E. B. Hart; superintendent, Rev. L. D. Rathbone.

The Revs. J. B. Orr, G. E. Atkinson and Mr. H. C. Symonds were selected as a nominating committee. The Revs. C. F. Aked, E. B. Hart and Mr. S. E. Bunker as a business committee. The Revs. B. C. Preston, E. C. Oakley and Mr. G. W. Dickey a committee on resolutions.

The afternoon was given to the transaction of business.

The report of the Rev. C. L. Mears, the retiring moderator and president of the board of directors, was read. We quote a paragraph or two:

"A great uplift to the life of the churches came during the year from the thorough plan of church visitation, when most of our churches were reached by special conferences for efficiency and fellowship."

"The conference has been most faithfully served by its secretary who has received the approval of the churches in his efforts to inspire and lead in the Pilgrim Way. He has possessed and shown the wisdom and Christian tactfulness especially needed at this time."

"The year has not lessened the financial anxieties of the Home Missionary Society; the income from the Colman estate has been a wonderful help, and the prospect of realizing a considerable amount from the Cutler estate will give some relief in the year to come. But we are still greatly embarrassed for lack of funds. . . . Some way we must provide more generously for our missionary work if we are to meet the present obligations and provide for taking our share of the new work."

The report of Superintendent Rathbone showed that he had given 57 sermons during the year, and 29 addresses in connection with the discharge of the many other duties of the office.

A vigorous growth of the missionary churches was noted. One paragraph of the report reading: "These churches must of necessity be the smallest, and financially the weakest of the conference. The average membership of the self-supporting churches is 112, while that of the missionary churches is 51.5. These churches make a good financial showing in that while the self-supporting churches pay $20.90 per member for home expenses, the aided churches pay $17. In benevolent gifts they do not show as well, the comparison being $2.24 and 70 cents. When you come to the real work accomplished however, the comparison is entirely in favor of these aided churches. The self-suporting churches have Sunday-schools that enroll a membership of 78 per cent of their membership. The aided churches have an enrollment of 140 per cent. The additions to the churches for the year show that the self-supporting churches have a gross gain of 9.8 per cent and the missionary churches of 12.1 per cent."

The Superintendent stated that the efficiency campaign of the year had accomplished much good, particularly for the smaller and more remote churches, and suggested that plans be made for the continuance and improvement of such meetings.

The Rev. Dr. Frear reported for the Congregational Ministers' Relief Society of California, setting forth the plan for bringing the Society into closer relations with the Conference.

After outlining the plan on which the work had been carried on heretofore, Dr. Frear proceeded: "The plan now proposed provides that the members of the Society shall be elected by the conference. This makes the connection of the society with the conference vital and somewhat similar to that of the California Home Missionary Society. It provides that the membership shall consist of 21 persons, 15 of whom shall be ministers and six lay members of the churches of the conference. They are divided into two classes of seven each, one class after the first year to be elected annually."

Dr. Frear stated that in accordance with this plan new by-laws had been prepared and approved after careful consideration by the members of the Society, and the same were submitted to the Conference.

The provision as to officers reads: "The officers of the society shall be five directors, elected by the members; and a president, vice-president, secretary and treasurer, elected by the directors. A vacancy in the board during the year must be filled by the directors. The president and vice-president must be directors."

On motion of a member of the Conference who stated that this plan had been carefully worked out by the directors of the Relief Society serving during the year, the report was adopted unanimously without discussion and the Society brought thus into this closer and more vital connection with the Conference.

Later, in recognition of the work of Dr. Frear, who had given much thought to the matter, and with whom the plan had originated, and with his many years of service as secretary in mind the following was presented and adopted unanimously by a rising vote:

Resolved, that we record our deep appreciation of the work of the Rev. Dr. Walter Frear as secretary of the Ministers' Relief Society of California. Much time and ability have gone into this work, and whatever interest we have in this important cause is due to a large extent to his devotion to it through many years. As we think of the cheer and comfort that have come thus to many sick and aged ministers and others, we as a conference heartily thank Dr. Frear for the service he has rendered."

The present status of the Italian work, Green Street Church, San Francisco, was presented by a committee of the conference trustees,—Dr. Van Horn, chairman. The report recommended that the work which is to be carried on by the conference until the first of November be turned over at that time to the Presbyterians, to be conducted by them for two years, by which time it was thought the way might open up for union work again. Leaders among San Francisco Presbyterians regret the action of withdrawal which they were compelled to take by order of a General Assembly resolution and hope to be able to change it.

No one denomination will be able to conduct the work on the financial plan on which it was conducted jointly, and this means that the Rev. Robert Walker will not be retained after November the first, even if it should turn out that the Presbyterians should not take the work and Congregationalists should continue it. Much regret was expressed at the Conference because of this fact, Mr. Walker having made for himself a large place in all hearts since he came here from New York after many years of experience there and in Italy as a worker among the Italians. So reluctant were many members of the conference to vote in any way that day on the recommendation that it was referred back to the trustees in the belief that they could most wisely handle the difficult problem.

This means, of course, that if the Presbyterian leaders who have been consulted perfect their plans, the Green Street property will be leased to the Presbyterians at a nominal rent for two years and the work be conducted by them for that length of time.

The Rev. Dr. Henry H. Kelsey, the recently appointed Secretary of the American Board, was introduced and spoke concerning the work of the Coast district.

The Rev. H. Mowbray of San Bernardino and Dr. and Mrs. Kinnear, returning missionaries to China, were made "members by courtesy."

The Rev. Roscoe Douglass, who was appointed conference preacher for 1915 was reappointed for 1916, with Rev. S. C. Patterson as alternate.

So satisfactory was it to many to have all the conference business transacted successively at one session that it has been suggested that this be tried another year when the usual three days' meeting is held. Of course it will be for the directors and program committee to decide as to this.

The reception in the social rooms of the church in the evening—to President and Mrs. Moore of the American Board and President King of Oberlin College, and the inspiring addresses by these brethren brought to a close a day which sent all in attendance away with renewed power for service.

Mr. F. P. Cole was elected as conference trustee to take the place of Mr. Lester Morse—class 1917.

In the 1918 class the following named persons were elected: I. H. Morse, R. C. Brooks, J. B. Orr, G. E. Atkinson, G. N. Stray, Mrs. Riley and Mrs. James Hazlett.

As Committee on Missionary Education the following named persons were chosen: M. B. Fisher, L. D. Rathbone, H. H. Kelsey.

Seminary Visitors: G. E. Atkinson, R. H. Campbell, C. S. Osgood.

Religious Work in University of California: A. W. Palmer, R. C. Brooks, S. C. Patterson, C. S. Nash, T. T. Giffen, L. B. Briggs, A. B. Patten, Ralph Fisher and Professors Kofoid, Rugh and Barrows.

Committee on County and Church Federation: Messrs. Buckham, Ferrier, Oakley, B. M. Palmer.

State Committee to Co-operate with Southern Conference Committee: Messrs. Nash, Patterson, Mears, Rathbone, Van Horn, Arlett, Tuthill, and Mrs. Cherrington.

Efficiency Committee: Messrs. Van Horn, Preston, Cooper, Briggs.

Members of Ministers' Relief Society: Class of 1916—Messrs. Pond, Willard, Brooks, Hart, S. W. Wilcox, Bunker, Stray.

Class of 1917: Messrs. Frear, Oakley, Preston, Osgood, Buckham, Scott, Symonds.

Class of 1918: Messrs. Patterson, Ferrier, Van Horn, Briggs, McLeod, I. H. Morse and B. M. Palmer.

There are who like the seer of old
Can see the helpers God has sent,
And how life's rugged mountain side
Is white with many an angel tent.

Though time may dig the grave of creeds,
And dogmas wither in the sod,
My soul will keep the thought it needs—
Its swerveless faith in God.

Among the Churches.

San Francisco, First.—Three persons were welcomed into fellowship last Sunday.

Avalon.—Dr. James M. Campbell gives up the pastorate of this church October 1st. He expects to go to the National Council. After his return his permanent address will be Claremont.

Chinese—Berkeley and San Francisco.—The Lord's Supper was administered last Sunday in the Chinese churches of Berkeley and San Francisco. To the former were added by letter two young men, students in the University. One was to have been received by baptism and confession, but could not be present. To the latter, three were received, one by confession and two by letter. One of these was a young Chinese lady recently arrived from China.

Campbell.—Some things of interest to us may be of interest to our friends also. Our last monthly Birthday Social was of special interest. All whose birthdays come in August were guests, but especially our "youngest member," Auntie Poor, 86 years young. The rooms were crowded to do her honor. These monthly birthday socials are proving to be of great interest. Two events this past week were delightful. The visit of the Jubilee singers in our church Monday night on their way home from the Exposition. "Ossawatomie" Brown's daughter was in the audience, and the singers were delighted to meet her; and the visit of Dr. and Mrs. Kinnear of China. Mrs. Kinnear spoke to the Woman's Missionary Society on Thursday at the manse, and Dr. Kinnear gave a most valuable and interesting talk Sunday evening. Any church that can get these friends before they sail will certainly enjoy a treat. Pastor and church at Campbell have entered on their thirteenth year of work together and they face the fall and winter's work with cheer and confidence. Our pastor was elected one of the conference trustees, and a seminary visitor at the recent conference; and appointed by the State Board on the executive committee. Last Sunday—Labor Day Sunday the pastor preached a strong sermon on "The Golden Guild of Workers." In our September mid-week meetings we are taking up a most interesting series of "Great Early Morning Scenes with the Master." They are proving helpful.

Pomona.—Pilgrim Church, Pomona, enjoyed the ministrations of various "supply ministers" during the month of August. Rev. Stanley Ross Fisher, of the Church of the Messiah, Los Angeles, preached August 1st. On the two following Sundays the pulpit supply was Rev. Arthur B. Patten of Sacramento. Rev. Dana W. Bartlett, of Los Angeles, was heard August 22nd, and on the 29th Rev. Ralph B. Larkin came over from Ontario, where he has been supplying for a number of weeks, and spent the day with Pomona friends, preaching both morning and evening. During September Rev. William Orr Wark, of Claremont, will conduct the Sunday services and will also have charge of the midweek meetings. Being absent on his vacation September 5th, Mr. Wark secured Rev. J. H. Williams of Redlands to take his place. Dr. Williams preached both morning and evening, and conducted the communion service in the morning. One person was received to membership, by letter—Dr. Lucius Case, son of Rev. A. B. Case, who has so long been identified with missionary work in Mexico. Dr. Case goes in October to the island of Mindanao, Philippines, as a medical missionary under the American Board. Besides Dr. Case, several other young people who are members of, or closely associated with, Pilgrim church, are giving themselves to work on mission fields. Arthur St. Clair, son of Deacon E. E. St. Clair, left recently for Shanghai, China, where he will teach for a term of years in a school for the children of foreign missionaries. Lloyd Lorbeer, with his bride, is just leaving for Pasumalai, India, where he is to have charge of a Boys' School, under the American Board. Miss Jessie Bissell, daughter of Rev. H. M. Bissell, minister in charge of the Spanish Mission of Pilgrim Church, is to teach next year in the American Board's Mission School at Hermosillo, Mexico. Miss Edith Lee has just gone to Cubero, New Mexico, where she will teach next year in the Education Society's Mission School, in association with Mrs. L. A. Collings and her daughter, Miss Laura W. Collings, who have long been connected with the work at this point. All these young people, with the exception of Miss Bissell, are graduates of Pomona College.

A COURSE STUDY IN PRAYER IN ITS PRESENT-DAY ASPECTS.

A Course of Study on Prayer in its Present Day Aspects is to be given in the First Congregational Church of Los Angeles, by the Rev. Dr. James M. Campbell of Avalon. There will be studies each Wednesday evening from September the 8th to October the 6th inclusive.

The first Wednesday evening there will be consideration of Prayer as Related to Man's New Conception of God. This will consider God as Father, as Spirit, and as immanent in the world.

The second Wednesday evening the topic will be Prayer as Related to Man's New Conception of Life—as an education rather than a probation; plastic, capable of change.

That evening will be considered also Prayer as Related to Man's new Conception of the World—a world still in the making, a world on its way to redemption.

The third Wednesday evening will be given to the Growth of Prayer Thought, Gradations in the Prayer Life, the Scope of Prayer.

The fourth evening: Prayer as Related to Natural Phenomena; to Bodily Healing; to War.

The last: Prayer in Theory and Practice; in Experience; Its Appeal to the modern man.

Dr. Campbell's recent book on "The Place of Prayer in the Christian Religion," is receiving much commendation. The Pacific has at different times lately quoted from reviews of it in the religious papers. Christian Work speaks of it as "the most thorough study of prayer that has appeared in recent years." The Northwestern Christian Advocate says: "It is a luminous and winsome treatise."

BAY ASSOCIATION.

The Bay Association of Congregational Churches and Ministers will meet with Calvary Congregational Church, Oakland, Tuesday September the 14th. The session will begin at 2 p. m. At 2:45 the Rev. C. L. Mears will give

an address on "The Motive Power in the Activities of the Church.

At 3:45 Dr. Kelsey, Pacific Coast Secretary of the American Board, will speak on "The Dynamic of the Christian Life."

Time will be given for the discussion of each of these subjects.

In the evening there will be an address by the Rev. Dr. Sibley of Calvary Presbyterian Church, San Francisco.

Supper will be served by the ladies of the church for 25 cents.

Calvary Church is the one formerly known as the Fourth Congregational Church, and is situated at 36th and Grove streets.

NOTES AND PERSONALS.

The Editor of The Pacific is planning for a trip East, starting week after next and remaining for the National Council at New Haven, Oct. 20-27.

The Rev. Dr. W. H. Day of Los Angeles was among the attendants at the meeting of the Woman's Board of Mission, for the Pacific last week in San Francisco.

Professor Bade of Pacific Theological Seminary has recovered so far as to be able to go to the mountains so as to have the tonic effect of the mountain air. Miss Bade passed into the other life last week.

The Rev. Huber Burr will speak at the meeting of the Congregational ministers of San Francisco and vicinity next Monday on the San Francisco Church situation. Mr. Burr has made a careful study of the city and will make use of a chart which he has prepared and will set forth much of suggestiveness and value.

San Francisco thieves swoop down on saint as well as sinner. Accordingly the delegates to the annual meeting of the Woman's Board of Missions, for the Pacific, though here on a mission so fraught with good, were not exempt. The morning of the day on which they were to take departure from the city Mrs. E. B. Allen of Pasadena and Mrs. Hoge of Portland lost their suit cases in a restaurant to which they had gone for breakfast. No trace of them seems possible. Mrs. Hoge was en route East on a visit and will be especially inconvenienced.

The Rev. and Mrs. E. S. Williams, who have been living in a suburb of New York for the last year have gone to Chicago and will spend the winter at the home of Bishop Fallows, the father of Mrs. Williams. A short letter from Mr. Williams to the Editor of The Pacific is replete with the usual cheer from him and he remarks concerning himself: "Heaven is kind to me 'at evening time.'" In the course of his letter he says: "You wrote a very fair editorial about Billy Sunday, and it was good of you to put in the full account of the strong layman who was one of Sunday's real converts."

THE VACATION OF A MISSION SCHOOL TEACHER.

Early in August Mrs. M. B. Williams, who is in charge of our Bethlehem Japanese Mission in Los Angeles, after a remarkably successful anniversary service closing and crowning the work of a year, wrote me that she was "very tired" and could welcome the expected vacation in August.

A recent letter told me about her recreating—recreating it may have been, but not vacating. She says: "Our Mission and the Flower St. one (this being connected with the First Church, as Bethlehem is with the Vernon Church) united in a three weeks' series of meetings. The first two weeks were given mainly to lectures on Christianity. The attendance averaged 58 for ten evenings. During the third week, Rev. S. Nukaga, pastor of our Japanese church in Oakland, was with us, and revival services were held every night with him as our leader. Street meetings also were held with the aid of Japanese lanterns, drums etc. The average attendance at the chapel meetings was 77. There were 31 conversions, and we have good confidence that they are real and substantial. Among these were several Japanese ladies. On Sunday evening following these meetings 125 crowded into our chapel. On Monday night we held a reception—farewell to Mr. Nukaga, and welcome to our new-born brothers and sisters in Christ."

W. C. P.

WASHINGTON.

Inland Empire Notes.

I have hardly got settled in my work after a most pleasant visit to California. Mrs. Edwards and myself enjoyed it from beginning to end. There were more good things than I can find time to relate. Although very busy every day I was not able to take in nearly as many things as I wanted.

Our pastors here are planning for the fall and winter work. The first meeting of the Congregational Alliance for the season will be held in the parlors of Westminster church next Monday. Rev. H. A. Atkinson, secretary of the Social Service Commission will speak. He has been making special investigation into conditions in the Coeur d'Alene mining country from which much good is expected.

Rev. Wm. P. Ames has closed his first year's work with this church at Cheney, and it has been a prosperous one, and mutually satisfactory to pastor and people. Indebtedness to the amount of $2500 has been paid, and current local expenses met in full. The remaining incumbrance of debt on the building, and the relatively small number of sustaining members, make self-support a substanial and worthy achievement on the part of this church.

The membership during the last year was increased by 40 additions, 27 on confession of faith. Among the noteworthy achievements of the church last year has been to be largely instrumental in bringing the 3 churches of the place, Congregational, Methodist and "Christian," to hold union midweek meetings, held in rotation in the respective places of worship, resulting in good fellowship and unity of spirit and purpose. They are entering upon the second year of the present pastorate with confidence and faith that it will be one of great blessing.

Rev. J. N. Pendleton, the Sunday School Missionary, has been during the summer holding institutes in several places in the Couerd 'alene reservation, Trefreye, Fernwood and other places. He has also preached at Mullan and Kellogg.

Rev. Daniel Earl has closed his labors at Plummer, Idaho, and has gone to some field in South Dakota. The Plummer church and also Worley and Tekoa are to be served by some missionary and wife from Arizona.

J. EDWARDS.

Spokane, Wash., Sept. 3, 1915.

Grief localizes us, love particularizes us, but thought delivers us from personality.—Amiel.

The Home.

A CONFESSION OF FAITH.

The white light of the truth divine
  Is broken into many a ray;
  "Lo here!" "Lo there!" the preachers say,
And brothers prate of "mine" and "thine."
But in God's sight it well may be
  That all in one may interweave.
Lord, that each ray leads back to Thee
    I do believe.

* * * * *

What God may be I do not know,
  His face from me He hides away;
  No Sinai-cloud for us today
His living Presence makes to glow.
But that the Everlasting Arms
  Outside their shelter will not leave
One least frail thing a prey to harms,
    I do believe.

Thou art, O God. I know not where,
  What matters it where Thou may'st be?
  My soul each hour may reach to Thee
Along the electric chain of prayer.
Thou who dost know Thy creature's want
  Wilt fail no true prayer to receive,
Nor any rash petition grant,
    I do believe.

* * * * *

I do not know what death may be.
  That it is not the end, I know.
  What further marvels life can show
Some day I shall fare forth to see
Beyond this little round of earth,
  With wider vision to perceive
Death's but another name for birth,
    I do believe.

—Alice Williams Brotherton.

THE GARMENT OF RIGHTEOUSNESS.

A great lady fell asleep one day and had a dream. She was esteemed beautiful, wise, far-sighted, and benevolent. She sat on important committees, and presided at board meetings, and her voice was heard with reverence. She signed numerous checks for a great variety of objects supposed to forward the good of the world, and her name often stood first for large amounts on subscription lists. But she was also a great lady, and her entertainments were as noted as her charities. In the public prints her gowns and jewels were described with a kind of rapture. When she entered the church where she worshipped, people nudged each other and whispered, "That is she."

But in her dream she saw herself in very thin, poor raiment, surrounded by those magnificent dresses which had all turned to faded rags, and her array of jewels that she donned on great occasions had crumbled to dull, worthless paste and dross. At the same moment a current of air brought about her head what she supposed were dead leaves, but on looking at them closely she saw they were the hundreds of bank checks she had given away with the feeling that they were pleading for her at the throne of grace.

As she gazed in anguish at the ruin of all her splendor, she cried in despair, "Now that my earthly possessions are destroyed, wherewithal shall I be clothed?" An answer came out of space, 'Put on the garment of righteousness."

"I thought I had put it on," she moaned. "I thought I had woven it out of my good deeds; if I am mistaken, at what shop can I buy it, to what great importer can I apply?" Again the answer came,—

" 'At the devil's booth all things are sold,
  Only God can be had for the asking.' "

The lady awoke in fright, but, seeing all her rich and splendid possessions about her, solid, glittering, substantial, she said to herself, 'It was only a dream, after all, inconsequential and meaningless. I have long worn the garment of righteousness under my visible raiment, and it has imparted to me an inward and spiritual grace recognized by many."

But something of the dream stayed by her and assumed many strange and subtle aspects.

Now her gifts to charity had not taken a doit from her self-indulgences, and her influence—what was it but the nurture of her pride? But she said as she argued with herself, "Suppose my motives were not quite pure, suppose I did wish to be praised and honored of men, was not the object good, and ought I not to reap some benefit?" Then there came into her mind the words of Jesus to the rich young man, and she said to herself, "Is this what is demanded of me, that I may gain the spotless robe?" and she, too, was sorrowful, for she felt herself unequal to the sacrifice.

"The spirit of worldliness often masquerades as an angel of light. You must stand for what you really are," would sound in her ears, "aside from the things that bolster and pad what you call your position. You will then see whether you shrink or grow." She remembered in her dream that she became very small when her robes and jewels were found to be worthless.

We all wish to feel good. We all at times desire to be religious. There is a secret aching of conscience in most of us that demands to be appeased. Curious are the ways we take to absolve ourselves of the sins we are inclined to. The garment of righteousness is what we would wish to wear, could it be obtained on easy terms and without sacrifice of personal tastes and habits.

We have a singular sense of the merit of our acts which are performed to ease this little ache in the breast, if it be nothing more than the dropping of a coin in the hand of a beggar—the feeling that we have done a good act, and now, having a little surplus at the bank of the virtues, can afford to indulge our propensities. There is nothing that imparts more intense satisfaction than the belief that we have for the time being cleared our account with the invisible powers; the books are balanced, we are square with heaven and before the world. Our garment of righteousness is getting woven on the angel's loom.

But it is much to be feared that in this we are like those who in the time of Jesus had obeyed the law and the prophets and still were not without condemnation. There is something deeper and more vital than all this. In spiritual attainment there is nothing easy. What is gained must be earned, not infrequently in agony and bloody sweat. Sometime we shall wake up to the shallowness and speciousness of our good deeds that have cost us nothing. True world service is not of this order of self-indulgence and the salving of conscience. That is a deep saying and cuts down to the quick—"You cannot serve God and Mammon." Its significance is peculiarly needed of enforcement in our time. So little seems possible to get done without the aid of Mammon. All sorts of good things are absolutely helpless

and prostrate without his assistance to set them going and keep them on their feet. All the charities and benevolences of the world would stop running without this aid. The churches would be forced to close their doors if his powerful influence were withdrawn. How, then, is it possible not to serve Mammon, when the wheels of the world would cease to go round unless he gave the impetus? Thus it has come to pass that money-giving is so largely the measure of grace; we have all grown more or less timid and hesitant in the face of the great givers who must be placated, soothed, and flattered lest their subscriptions droop or fail.

There must be something out of joint with the world that Mammon has gained such authority, not only in the places of worldly power, but in the centres of the moral life, that he seems to have usurped the very throne of the Most High. When we feel ourselves being drawn into the worldly net and forced to our knees before the altar of Mammon, it is needful to break away from all these enticements, and to wander in thought to the mountain beside the Lake of Gennesaret, where we may listen again to the words of one who taught the people in the fields and by the roadside, and was poorer than the poorest, having not a place wherein to lay his head. Then shall we get back the vision of the beautiful and holy things he came to impress on the hearts and consciences of mankind.

The garment of righteousness is not a conscious creation. Those who weave this garment for themselves do not go about it with purpose. They are mainly humble and lowly followers of him who blessed the poor in spirit, the meek and lowly, the pure in heart, the despised and forsaken of men. The virtues he commended are still the light of the world. Before him no makeshifts, no pretenses, no subterfuges, can hold a place, for he demands the absolute truth and sincerity of being.—The Christian Register.

For The Children.

GREAT-GRANDMA'S SUNDAY SHOES.

"What a funny little block of wood! The top of it's all prickly with little points."

Eric turned it over and over in his hand, curiously.

"And see what a funny little sofa this is, Eric Bunce!"

"Sofa! It's just a bench, made out o' nothing but pine wood!"

"Well, it's got a cunning, deep-down seat in one end, with leather over it. I guess the other end's a table. It's queer."

"Everything's queer up in this old attic. Let's go and ask great-grandma. She knows everything.

"An' maybe she'll say, 'It reminds me.' An' that'll be splendid. I do think great-grandma's 'reminds' are just as nice, Eric Bunce!"

"So do I, Annis Em'ly! Come on!"

And away the children scampered to great-grandma's sunny rom.

"A bench, dearie?—bench?—bench? Why that must me father's old shoemaker's bench, that old Uncle Nehemi' Marlin used to sit on when he came round shoemaking. Oh, yes; and that's the old block of shoe-pegs you've got in your hand, Eric. Bring it here,dearie. See, he used to cut off a slice, and then break off the pegs like matches. That's the way shoe-pegs were made when I was a little girl. The shoemaker came round once a year, and stayed long enough to make up shoes for the whole family."

"Oh, my! How funny!" laughed Annis Em'ly. "Just the way mother's dressmaker does! Did he make your boots, too, great-grandma?"

"Everybody's. The men-folks had heavy cowhide boots, and we girls had calfskin ones that we thought were nice enough for anybody. Uncle Nehemi' made them very daintily, we thought."

Great-grandma's tone had a hint in it. Annis Em'ly—she was named for great-grandma—tucked her feet up under her petticoats hurriedly, and wished she **hadn't** complained because her new boots were so homely.

"Tell some more, please do," she said hastily. "Tell 'bout how they buttoned 'em or laced 'em."

"Laced always. Uncle Nehemi' used to make his own lacings out of leather. He cut off thin strips, and then rolled them hard between boards to make them round. We children always used to be standing round, watching him do everything. It was a great treat. And that reminds me"—

"Oh, goody! A 'remind'!" shouted Eric. And Annis Em'ly ran to call the other children.

"Come, quick!" she cried. "Great-grandma's 'reminded'!"

Great-grandma took off her spectacles to laugh. She shook so hard they would tumble off.

"That reminds me of what happened to my Sunday boots once. How I cried! It meant a good deal to lose your Sunday boots in those days. You see, in summer we children always went barefoot. And Sundays we carried our shoes and stockings in our hands, and put them on under Deacon 'Bial Peter's big oak, and then took them off again to walk home. Church was three miles away; and it would have worn them out too much to wear them all the way,—dearie me, yes! Well, this Sunday we got there early, and thought we'd leave our shoes under the oak and run down to the cranberry creek for a wade. Mother never allowed us to on Sundays, but we went."

Great-grandma's sorrowful gaze rested on Annis Em'ly with a dreamy look, as if she thought Annis Em-ly were her own long-ago, naughty self.

"We went. When we came back, Deacon 'Bial's old ram was just chewing up my second shoe. Oh, dearie me!"

That was the end of great-grandma's "remind." There wasn't any moral.

"Great-grandma never says morals. She looks 'em!" Eric said.

"She wasn't laughin' when she got through. She looked sorry," Annis said thoughtfully. " 'Most a hundred years is a long time to stay sorry in, Eric Bunce."

"Well," Eric said wisely, "then you must mind your mother!"—Annie Hamilton Donnell, in Zion's Herald.

A POPULAR BOY.

There was something mysterious about William Martin. In the Virginia college from which he was graduated several years ago his popularity puzzled everybody.

Some college boys are so handsome and so graceful as to be able to make friends without effort. Homely, awkward William Martin was universally admired.

Sme boys are popular because they dress elegantly and spend their money freely. William Martin dressed neatly but inexpensively, and had no money except for necessities, but William Martin was highly esteemed by everybody.

Some boys have numerous friends because of the wealth and social standing of parents. The Martins lived on a poor little farm, so far back in the country that they were practically unknown, but everybody like "Billy."

Some boys stand high with their fellow students because of splendid athletic records, or because they can sing. William Martin had a deformed ankle, and he couldn't sing a note; but all the boys loved him.

Some college boys are popular with their teachers because they make high grades in their studies. William Martin never recited brilliantly, no matter how hard he studied; but all his teachers spoke well of him.

Numbers of times young Martin's friends almost embarrassed him by inquring how he made himself so popular. He would always dismiss the matter playfully: "Oh, it's just a little secret."

The universal popularity of homely, awkward, poor, lame, unmusical, plodding William Martin was the subject of many discussions among his college mates when he was not present. Finally they began to watch him closely in a vain effort to discover his valuable secret.

On commencement day, after the diplomas had been delivered, and when William and his roommate were strapping their trunks preparatory to leaving for their respective homes, the roommate inquired: "Billy, I must know your secret. Out with it.

"Why," he replied, in a matter-of-fact way, "I just speak to everybody as if they were in trouble."—Nashville Christian Advocate.

TRUE POLITENESS.

A little boy was sitting at dinner at a friend's house. He was too small to cut the meat for himself and his mother was at the other end of the table, but a lady sitting next to him offered her help.

"Let me cut for you," she said, "that is, if I can cut it the way you want it."

"Thank you," answered the little boy. "I shall like it the way you cut it, even if you do not cut it the way I like it."—Apples of Gold.

TO BE FREE.

To be free is not to refuse to recognize something higher than ourselves, but to honor that which is above us; for while we honor it we lift ourselves toward it.—Goethe.

ECHO CHILDREN.

They live in the woods at the edge of the hill,
And I call them forth with a shout;
"Hello!" I cry to them, over the field,
And with "Oh!" they tumble out;
I hear them hurry, they fill the air,
When I shout "Hello! Hello!"
But I never can find them, when I look;
If I hunt too near, they go.
"Where are you today? Are you near?" I ask,
And they answer, "Near!" and "Near!"
And "What are your names?"" I call again,
And quietly I wait to hear.
But they only tease me by singing "Names!"
And I laugh, and they laugh, too.
The Echo children, deep in the woods,
Where the flowers grow wet and blue.

—Miriam Clark Potter.

THY DUTIES.

One by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dreams elate thee,
Learn thou first what these can teach.

* * * * * *

Every hour that fleets so slowly
Has its task to do or bear;
Luminous the crown, and holy
Where each gem is set with care.

—Adelaide Proctor.

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